

The T. family reside on Geary Street on the edge of the district known as the Japanese Town. The family is made up of the father M.T., mother S.T. and their three children, born in the United States, whose names are G., a boy 23, T., a girl aged 19 and F., another boy aged 11. The T. family is a more or less "typical" representative family among the Japanese in the San Francisco vicinity, considered from the cultural, economic and social viewpoint.

The parents were both born in Japan. Their life in Japan does not seem to be of much significance up to the time of their marriage. Both were born in the same county, and when the time for their marriage came they were married. Of course there was no "love" connected with their marriage as is true of the majority of Japanese marriages; theirs was another Eugenic marriage. At one time Mr. T. practised law on a small scale in one of the larger cities in Japan. It did not go as well as expected and he immigrated to America, alone, at first to see what the opportunity was for a Japanese. Finding it satisfactory, he returned in a few months and with his wife they both immigrated. A boy was left in care of the wife's mother. After a few years in America Mr. T. became more familiar with his newly found environment.

Like many other Japanese who came under the same circum-

stances, he worked as a "day-worker" in American families. He sent his three children to school--to the public schools and after dismissal there to the Japanese language schools to master the Japanese language. Meanwhile Mrs. T. a woman extremely dextrous with her hands worked during her spare times at embroidery thereby making enough money to help her husband support the family. After many years, because of poor health and advancing age (the husband is some 15 years his wife's senior), he found it extremely hard to support the family with its many wants. Mrs. T. continually increased her hours of embroidering to fill in the gap in the family budget until today, she does fine work, so excellent that she is considered one of the best in this locality. Throughout these hard times she has done quite well. Mr. T. helps in the minor management and they both do good business.

The oldest son, the one they left in Japan, is adopted by a family there. G. is a student at the University of California majoring in Business Administration, in his Junior year. He is active in the Boy Scouts movement. Otherwise, he is inactive socially, due to an unusually reserved nature; inclined toward studies he spends hours studying at the library. His sister T. is a typical "Americanized" girl--only vaguely Japanese in looks--bobbed hair, lipstick, stylishly dressed, full of "smart cracks"--and likes dances and jazz. Drink? yes,

and smokes like a chimney. Recently she eloped to Reno with a Stanford student and got "hitched" after an acquaintance of only a few months. She has lists of "ex-boy-friends". She attends San Mateo Junior College, and friend hubby, Stanford. They expect to live together in their "love-nest"-- when they both get their "sheep-skins". Assimilation of Americanism? I believe so! The younger brother attends Roosevelt Junior High and a Japanese language school held at a Catholic Mission of the Japanese on Octavia Street.

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Mrs. Y. works as a waitress at the Y...Inn on Post Street, a Japanese Sukiyaki restaurant and beer parlor. She is 23 years of age and American-born. She is married, but at the present time is not living with her husband. She has a boy four years old, but he is in Japan. Her husband sent him to his parents' home because of the break in the family. Mrs. Y. was born in Suisun. Her family consisted of four children, and she was the only girl. The older brother is now 26, and she has two younger brothers aged 12 and 15 who are adopted by friends.

The parents of Y. both passed away of sickness only a few months apart, a few years ago. Mrs. Y. was given away in marriage by the parents and "baishakunin" (people, friends, who make a match) when she was 17. Just out of Junior High School, she was married to a man, born in Japan and aged about thirty then. The marriage lasted only five years; she worked by side with her husband, but it seems her husband being born and raised in Japan had different ideals from Mrs. Y. He was stingy and inconsiderate. There was too much of age difference, and she made boy friends. It ended in a break, and for the last year and a half they have been separated. He lives and works in Sacramento. She has been dubbed as unfaithful and shunned by friends, but some side with her. She says she is

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This man was born in Yokohama, Japan, June 4th, 1876, one of six children, four girls and two boys.

His father, at the time, ran a small exporting and importing business, dealing mostly in silks of all kinds.

As a boy he went through the public schools, after which his father gave him a business education, in order to fit him to be a member of the firm. An older brother was associated with his father at the time.

After completing his course he entered the business; he was about eighteen years of age at the time. But the profits were not sufficient at that time, after being split three ways, to warrant his staying. So after remaining two years, and saving what money he could in the mean time, he decided, in spite of bitter protests from his father and brother, to come to the United States. Among the reasons that prompted him were the glowing letters received from a friend of his, who had located in California. These described to him how much easier it was to make money in this land of plenty than it was in his native land.

So at the age of twenty he sailed for the United States, buying his ticket for San Francisco. After arriving here, he stayed two months with his friend, in the mean time, trying to find a position in some line that he had been trained for.

He had many letters from his father and friends in Japan, and it wasn't long before he secured a position as a clerk in one of the large Japanese importing and exporting houses, at a salary of eighteen dollars per week, which, compared to what was paid for the same kind of work in Japan, seemed like a fortune.

He remained with this firm for about eight years, having been advanced to manager of one of the exporting departments, at a salary of two hundred dollars per month.

It was at this time he met and married a native born girl, raised in San Francisco. This was about 1904. He then rented a flat and settled down.

By this time he had saved a few thousand dollars, and was looking for an opportunity to go into some business of his own. A business associate of his painted in glowing terms the chances of making "big money", as he expressed it, in the Delta region, on the lower Sacramento River, by taking a lease on the rich bottom lands, growing potatoes, beans and many other crops, that might be in demand. Transportation was cheap, as they could ship everything they raised by boat.

So in 1906, just before the fire and earthquake, he moved his family to the town of Isleton, where he and his associate had closed a deal for the lease of one hundred acres of this rich delta land.

By this time his wife had given birth to two children, a boy and a girl.

Here he remained, making money in some years, and going in the "red" in others but on the average, he was well in the money. By this time his family had increased to four.

Now comes the year 1916, when everything in all lines was booming, including farming. Europe was at war, making an unlimited market for all kinds of manufactured goods and staple farm products.

It was at this time he got the rice fever. Fortunes were being made in the raising of rice in the upper Sacramento Valley. So leaving his manager to run the ranch, he started out to see what he could do in the way of securing a suitable lease, and after looking over many different tracts, decided on a seven hundred acres tract. This land was worthless for any other purpose than the raising of rice, and then only after having an unlimited supply of water. To be prime rice land it must be virgin soil. He had to agree to give the owners of this land 33 and one third per cent of the net profits, and had, in addition, to level and check the land, and pay for the water. You could have bought this same kind of land two years before for \$10 per acre, and at that time many leases were being made where the tenants were paying the owners \$35 cash rental per acre a year. They speak of oil as "yellow gold".

At this time rice was selling for as high as seven dollars per sack, and yielding as forty to forty-five sacks per acre. After seeing all these facts and figures he decided to take the plunge and closed the deal.

In order to concentrate all their attention and time on the growing of rice, and needing considerable ready cash in order to get started, they disposed of their lease on the river. They left their families in town, moved to their new location, established their camp and were soon up to their necks in their new venture.

In the first year they made a small fortune; the war was still raging and prices held high. His partner wanted to quit while the going was good, but they decided to stick another year. The next year they did not make much, but broke better than ever. It was at this time that an American, a friend of his (also in the rice business), knowing the gamble they were up against, suggested that he put a sum of money aside, as a trust fund for the education of his children. This he said he did, making no mention of the sum.

By this time they had gained enough experience to know that if they decided to stay in the business another year, they should have new land. Their own land by this time was getting foul, and choked with water grass, which got its start by the seeds flooding down the irrigation ditches. As

rice land must be flooded, and remain under water for weeks, it is almost impossible to keep the weed out.

But finding new land, at this stage of the rice boom was almost impossible. For, in its way, the past three years were equal to any gold rush of the Old West. Fortunes were being made on all sides, and there seemed to be no end to this new gold field.

The next and last year was a flop. The war in Europe had come to a sudden end and the price of rice fell to a little more than a dollar per sack. And at the pay off, after cleaning up their debts, they found all they had left was some personal property, some live stock, and a few binders. These they disposed of, and started back to town with little money but a vast lot of experience.

His next venture, he says, was the raising of strawberries which he continued for three years and made a little money, but he was not satisfied with this venture.

About this time, he was made a proposition to take over a large orchard in a shore plan on the Sacramento River. Here, up to the time of the depression, he made plenty of money.

He thinks this country has been good to him. He has reared a family and given them all a good education. He and his wife are now living with their son in Los Angeles and he happened to be in San Francisco on a short visit to one of his

afraid to take a chance on a business venture. They want to go into some business of their own.

While they are proud of their own country, and speak of going back on a visit, none of them seem to have a desire to remain. This attitude is just the reverse from the average Chinese.

He speaks of taking a bath each day of his life.

This man was born in the north eastern part of Japan. He is 55 years of age, has five children, two boys and three girls. He was married in Japan, and all the children were born there. He has been in this country 29 years, and has returned to Japan seven times. Upon his return to America in 1920 he brought his wife and family. Originally he was in the export and import business, and came to this country on a visit that lasted two years. Until he brought his family here, it was his intention to return to Japan and end his days there. However, as the years rolled by he lost his love for Japan and today he is 100% American both in ideals and ideas. Unquestionably he is thoroughly American. For years he sent thousands of dollars to Japan. Today his entire fortune (\$500,000) is in California.

The two boys living were educated in the Imperial College. They both attended the University of California also. A younger boy died last year while attending the University of California.

After he had accumulated a few thousand dollars in the export business he decided to invest it. He put in the first Bingo game at Ocean Park. It was an immediate success. He installed others at the various beaches down south and over a period of ten years amassed a fortune of over \$200,000.

Three or four years ago he decided that if the setup were right, a chain of them in the cities would be a good investment. He spent \$75,000 installing one on Wilshire Boulevard in Los Angeles. He got his money back in exactly 22 days. He opened four more and they were gold mines. Naturally, he soon had competition, and the abuses became so flagrant that his Bingo game houses were all closed up. Today he has an investment of over \$300,000 in 12 places. They are all closed and he is paying \$6700 a month rent on the closed places. Incidentally, he owns a place here, one in El Cerrito and one in Reno.

He speaks with an accent, and his wife does not speak English. The children speak flawless English. Their home life is typically American and their social contacts are 90% Occidental. The entire family are atheists. They have no desire to return to Japan and belong to no Japanese organizations in this country.

His place of birth is about thirty miles east of Tokio. It is situated in the county of Ibarki Ken. His parents were well-to-do merchants of Tokio. They ran a general store; to be more exact, according to his description, it corresponded to a department store. He attended and graduated from a grammar school in his village. He next entered a private high school in Tokio. In Japan, he explained, there are two kinds of schools, private and public. The only difference is that from the public schools one can go immediately in Government employment or officers' positions in the army, whereas a graduate of a private school must take an examination before being accepted in such positions. Recently, however, there has been a movement to liberalize the educational system and the first step was to remove the difference between public and private schools. Consequently it is now necessary to take an examination before receiving a Government position regardless of the school of graduation. The private schools are considered a bit finer and higher class of people go there. The principal of the school this man attended was the private tutor to the sons of the Emperor. He is considered one of the outstanding character builders in the empire.

After graduating from high school, this man attended,

for a year and a half, a preparatory school. This really corresponds to our Junior College except that the College, an entirely separate institution, takes three years to complete. After graduating from this preparatory course, he enrolled in the Waseda University. He specialized in law and received a degree corresponding to our bachelor of arts. To receive a Doctor's degree it is only necessary to pass a more comprehensive examination at the completion of the three years of College.

Immediately after graduation he received a job with a railroad, in the supply department. It was his job to handle all the accounts having to do with expenditures for operation of the road. He held this position for three years until the railroad was bought by the Government. When it became Government property he immediately quit. At the present time he claims that nearly ninety per cent of the railroads are owned by the Government.

His next business venture was the publication of a sports magazine. Four recent College graduates formed a corporation, each contributing a share of the money, and each being in charge of a certain department. His job was the printing of the paper. It was necessary to have their own printing office to get the magazine published. He worked at this job for two years and then quit to take a better position.

A friend without any money, had obtained a patent to make charcoal synthetically. They formed a corporation to manufacture the product and sold stock to finance the venture. Their capital was \$300,000 and the shares sold for fifty yen (then the exchange was about 54 on the 100). The first year was a fair success but the second summer they got overstocked, the warehouse was full, and they found it impossible to sell fuel during the summer to pay the wages and other bills coming due. Consequently, after about a year and a half of operation, they were forced to close their doors. He had invested all of his money in the venture and felt that if he could obtain a loan he would be able to make a go of the business. He corresponded with a very good friend of his who had been his roommate in College. This fellow was established in the linen business in Sacramento, and was in very good financial condition. His friend advised him to come over to this country and if they deemed the project worthy he could obtain loans through his credit. Consequently he took the trip to the United States for the sole purpose of financing his plant. After a consultation of several days, both he and his friend decided that the plant did not warrant any further investing. Before returning to Tokio, however, he decided to take a trip to Southern California. He had the idea that he might like to go into

farming in this country. After a five months trip, he decided that he was not interested in farming. The warm climate of Southern California did not agree with him and consequently he was sick a large part of the time.

Before leaving for Japan he visited Oakland and Berkeley. In Berkeley they had just completed work on the Cambridge Apartments, then the outstanding apartment house in the entire area. He applied for and received the job of janitor in the new apartment house. The salary, compared to what he had received in Japan as a prosperous business man, was more than he could resist. This occurred 21 years ago. He stayed at the Cambridge Apartments for six years, until the owner committed suicide. He left his job and got employment as janitor of an apartment which was one block further down Telegraph Avenue on the opposite side of the street. He has been employed there for the past 15 years.

He has two children living with him, and his wife; two other children, a boy and a girl of high school age, are going to school in Tokio. They live with his father who is the head of his family. He explained the system of families that is rigidly adhered to by the Japanese.

The father is the boss of the family. On his death, the responsibility is transferred to the eldest son. The wife of the eldest son is a part of her husband's family. A daughter

that is married becomes a member of her husband's family. All sons, except the eldest, usually marry into a family that has no sons and they assume the responsibility of the eldest son. If they should marry into a family that has a son they are forced to form a new family. This last possibility is very scarce and is conscientiously avoided by most Japanese.

He does not intend to go back to his native land permanently, but some day hopes to visit Tokio. He is not yet sure whether he shall send his children to the University in Tokio or to the University of California. He is very sorry that he is only a janitor, for he numbers among his classmates such men as the Japanese consul in San Francisco, and some of the outstanding Japanese educators in the University of Waseda.

The informant was born in Gunma Prefecture in 1879. He was the eldest and only son of a very well-to-do rice merchant, who lost his entire fortune in the grain market. His father died soon after the catastrophe when the boy was about ten. The mother left the children with the grand parents and married into another household. The boy started to work at thirteen as an apprentice in a large silk concern, helping to maintain himself and two sisters to a certain degree. At the same time he attended night school to complete his secondary education.

He came to the United States in 1900 to learn about Western dyes and methods of dyeing, but started to work in seasonal fruit crop labor and never completed the study. He came to the Eastbay in 1906 and while working at a nursery decided to start one himself. During this time he was sending money to his sisters in Japan so they might finish school. Meanwhile, he borrowed money and began a small nursery in East Oakland. He built his own green houses and worked hard to make his business profitable. He went to the San Francisco flower market daily and did all the necessary work in his hot houses also.

He married, in 1914, a well educated woman from his own prefecture and continued living in East Oakland until 1915. Then he moved to San Lorenzo and joined in partnership with a

friend he had sent for from his town in Japan. He did the selling while the partner did the cultivating. He dissolved the partnership in 1918 and moved to Hayward where he still resides with his family.

He has four acres of land well cultivated with about 15,000 sq. ft. of green houses. Because of the land tenure law of 1925 the business is incorporated to avoid difficulties of land ownership. The crops raised are usually various seasonal flowers. Carnations are the specialty.

Previous to the depression he had quite a good income because business was good and the soil of his property still fresh. The income was used primarily for investment into land and stocks, of which the last were a total loss. A good deal of money was used up in this manner, so that now there is nothing left to show of the "boon" years.

He has little desire to return to Japan because it is too changed from the Japan he knew. He feels that he would be a stranger despite the fact that he is well informed on current topics concerning Japan. He thinks America is a much easier place in which to live than Japan because there is less conventionality.

He has contributed an acre of his grounds to a Japanese school in his district, and is a member of the local council which looks after the case of the school, appointment of

teachers, and fees. He is also an advisor of a young men's group. He, nevertheless, has little faith in the value of these Japanese language schools for various reasons. First, he says, enough cannot be learned in the period after American school hours. Then again children are not interested in attending these schools. Also, the language and words learned cannot be utilized immediately, hence they are quickly forgotten. Furthermore, the schools are expensive to maintain. Because he thinks thus, his children attend very irregularly.

Religiously, both he and his wife are nominal Buddhists, holding the services in memory of dead relatives, but not attending any temple. He is not much affected by religion except in times of great stress when the Buddhist chant will automatically be repeated. The occasion of an automobile accident is an example cited by him.

He lives a very industrious life, with little outside contacts except those necessary to business. He has a number of social duties because of his affiliation with the local Japanese Association, of which he is president.

Mr. S. came to the United States in 1894. In an informal talk with him (some twenty minutes)--he is quite a busy man--he told me of his purpose in life. He is a very broad minded person, extremely patriotic to his native country, Japan, yet he speaks of the love for his San Francisco, Los Angeles, Boston, Chicago and New York. He has also lived abroad, in London, Paris, Berlin and Milan. He claims he came to this country purposely to introduce Japanese and Oriental art to America. In other words, making money is not his first consideration.

He is first for Japan, and is doing everything to further better understanding between Japan and the United States. Mr. S. tells me that many internationally famous people have come to his store, not purely for business purposes, and that he enjoys conversing with them to make them understand Japan. He is a member of such societies as the Japan Society, Chamber of Commerce, and the Commonwealth Club, and is always eager to help Americans understand Japan. He is an admirer of such personalities as Chester Rowell and Johnson (anti-Japanese) for their patriotism to their own country, but denounces such people as the airship designer K., who recently stated that Japanese spies were responsible for the Macon's loss. These ~~half~~ unfounded, fantastical lies, flung by

K. to save his face, as the designer of the airships.

He believes that there are many Americans who are commendable, but many who are just plain rotten. He believes in international trade--he is an international merchant--and he believes all should be internationally minded too. He claims we exchange good qualities from each other. For example, the Pacific Coast is Oriental in atmosphere, while cities like Tokyo are Occidental. He believes that only the East (that is, Eastern United States) is purely American, and explicitly denounces the pseudo-Americans who denounce Japan untruthfully. Those who do have other blood in them, for originally those people came over from the Continent and they are foreigners also.

He educates and trains his two sons to be good Americans. He owes allegiance to Japan, but claims his sons should be different, because they are Americans. He denounces the talk of first generations' assimilating American ideals.

"Why should we," he says, "when Japanese ideals are just as good."

To the matter of returning to Japan, he says, positively,

"People always have and will return 'home'--Americans in Japan have also, haven't they?"

He is about 55, is a widower, and has no children. At present he is in missionary work amongst his people. He comes of a Buddhist priestly family, from near the Yamato district of Japan. His story briefly is as follows:

"Unfortunately I lost my mother when I was six years of age. She was a devout Buddhist. Mother departed this world leaving five young children. She lay suffering from consumption for over a year. She was 28, and I was the second boy. This sad memory is even now very deeply engraved on the inner recess of my heart. In after years I became a priest in a monastery of the Zen sect of Buddhism, and in that monastery I practised a strict course of study.

"But, in Japan, men when they reach twenty years of age, if physically fit, have to enter military service as a duty to their country, so I entered the navy for four years. And by my own request I became a nurse to the sick. It was a great joy to me to be charged with nursing consumptive patients, since this was the illness which afflicted my mother.

"While in military service, by chance, opportunity to read the Bible came to me, but I did not have faith in Christ.

"When I finished the military service (thirty-one years ago) I came to America, to San Francisco, California. In a short time I entered a Christian church, but it seemed to me

I could not find Christ there. At that time in California the Japanese exclusion agitation was quite active. I was greatly distressed and troubled. I could not understand why California people who revered Jesus as Lord, and read the Bible, should wish to exclude the Japanese. Often I had the desire to return to Japan.

"After some years, working at laboring work on the railroad and serving in restaurants, and other sorts of work to make my living, I had the determination that I must go from San Diego through the Imperial Valley to the state of Arizona. I did this on foot, walking during the day, and sleeping on the ground at night. Every night I gazed at the moon in the sky or watched the stars. How wonderful is that moon and those stars hanging in the sky, I thought. And what is this globe upon which is my bed in the desert? Then too I thought upon the Californians who were excluding the Japanese. At that time I had already been reading the Bible during some ten years or so. Genesis came to my mind. And were the heavens and the earth really created by God? How marvelous! And every night and day considering this matter, I pursued my journey. And one night, my mother, who had departed from this life, when I was six years of age, whispered in my ear (it seemed to me) and told me "Believe in the Lord Jesus Christ, fear not, believe in the Lord Jesus Christ!" I was not dis-

obedient, and by the guidance and grace of the Lord Himself I became a believer. Neither with mouth nor with pen can I tell the greatness of the joy that came to me!

Since then boldly I have told out the good news, by the roadside, visiting Japanese prisoners in prison, and bringing comfort to the sick in the hospitals.

In Arizona for a few years I had work as an attendant in a hospital. Then, for some three years, I laboured in the Japanese Salvation Army in various places in California.

Thirteen years ago I got a wife from Japan. Being a church member, she laboured with all her power to bring Japanese people into the church. My wife's mother was a Christian, and my wife was baptized at the age of ten years. She studied at a Mission school in Japan, and worked in the Church.

But unfortunately in 1931 in the latter part of April she became ill, and in October she was called to heaven. The ailment was cancer of the stomach. We have no children. She suffered very much, but in the midst of her sufferings she held to her faith in Christ and trusted and praised Him. She was treated at one of the best hospitals in Oakland under good doctors, one of them a Japanese friend of ours. We have many friends among the Americans as well as the Japanese. Many called to visit her. Missionary.....and his wife came often, and read the Bible to her.

When the American chief doctor pronounced her case hopeless, she wanted to go to her home. She was allowed this, and was brought by ambulance to our little apartment in downtown Oakland. She continued thus for quite a while in bed under the care of our Japanese doctor, with myself as nurse, and having the benefit of visits from our friends. She was loved and respected by many, and sustained by the prayers of her Christian friends. At length she peacefully departed from this world.

Forlorn me, having nursed her night and day, I was all worn out, and very sad and lonesome.

My prayer is that I may give myself to labour for those who are in need, or sick people, especially for those who have nothing, for the sake of the Name of Jesus of Nazareth.

And my desire has been granted and I have been enabled to do such work.

And now I am about to have my desire fulfilled: to return to my native country and labor there among the poor, the needy and the sick in the crowded parts of one of the big cities of Japan.

The informant was a Japanese correspondent of a large daily newspaper in Japan, born in Japan, aged about forty; in America fifteen years, one trip to Japan of several months, wife Japanese, resident here, two daughters, born in America, ages seven and nine years.

The features of interest are his reaction to Japanese militarism as a Japanese liberal and his attitude toward immigration of Japanese to America.

This man comes from the western part of Japan, near but not exactly from, the same district that produces the bulk of the Japanese immigrants in California. He represents the squat, stubby Mongolian type that is not attractive to Americans.

The newspaper he represents is one of the largest in Japan and formerly quite liberal in tone. The drift during the last four or five years towards the extreme right in Japan has brought certain restrictions even on the utterances of liberalism in newspapers, although newspapers in Japan have always enjoyed freedom of expression that would be counted libel and blackmail in other countries. Lacking the outlet of the newspaper, certain liberal writers, including the subject of this sketch, have turned to writing for Japanese magazines, which apparently still enjoy a degree of

freedom, possibly because they do not reach the immense masses as do the large Japanese dailies. This gentleman recently had published in one of the Japanese magazines an article which was described by the writer to me as "against Japan". I had the rare experience of hearing a Japanese openly declare himself "a citizen of the world". Such courage is rare. Perhaps it is because this man is not in Japan that he ventured so far. The subject of biography No. 4, although liberal, in a conversation with me in Japan warned me to avoid the expression of opinions against imperialism, as "such things are not said now in Japan".

This gentleman discoursed lengthily on the plight of the second-generation of Japanese in America and its probable effect on Japanese immigration, or rather emigration, from America. His point is that the large number of Japanese children who have been coming of age in America during the last few years, and the practical impossibility of their obtaining employment fitted to their education, is giving their parents much concern. Prior to these past few years, say ten at the maximum, this question had not yet come to the fore. The earlier Japanese immigrants were almost solely males: bachelors or married men who had left their wives and children in Japan. Later the picture bride system grew up. Also men who had secured the financial means returned to Japan to marry,

or sent for their wives to join them in America. The resulting "crop" of children is now coming to maturity. Those born here, and even those brought here, before, say, ten years of age, are for all intents and purposes, American children. Their schooling here, their associations with American children, their desire to be regarded as Americans by their school mates, the resultant feeling of antagonism toward their Japanese parents who are the visible causes of their being "outlanders" leave little that is non-American except their physical appearance. Feeling themselves as much Americans as the children of European stocks, they look forward to fitting themselves for life here. They graduate from high-school and university, they study engineering, business, then when the time comes to step into the world and make use of this preparation, they run against the blank wall of race prejudice. No openings are offered, vain seeking for employment follows; finally, the lowly solution of a clerkship in a Japanese curio shop, a vegetable stand or even cleaning-pressing business for a young man who had dreamed of bridges, tunnels, and large business projects.

The subject of this biography states it his opinion that this situation is causing so much distress not only to the second generation, but also to their parents, that it will result in a return migration of Japanese from America to Japan.

He states that it is this condition that is resulting in the establishment of the large Japanese schools recently, aimed to re-school the adolescent and adult second generation Japanese in the Japanese language, written and spoken, and Japanese life in general, in preparation for the day when either the young person himself or accompanied by his parents, will give up the attempt to fit into America and will return to the homeland. As noted in previous sketches, the lot of the American raised Japanese when he returns to Japan is unhappy. Lack of knowledge of the written Japanese language or cultured spoken language, American psychology, make it difficult to find employment in Japan.

One of these schools, designed to facilitate the transition of the second generation Japanese from America to Japan, is operating in San Francisco. The subject of this sketch was describing to me (with much apparent pleasure and satisfaction) the happy experience of a young friend of his who had taken this course, had returned to Japan, obtained a position with one of the large Japanese firms and, contrary to the experiences of other young second generation Japanese described above, was apparently making satisfactory progress in his new milieu.

The following story was told by Mr. Kimura of San Francisco who associated with Korekiyo Takahashi, Finance Minister of Japan, when he was in this country.

Korekiyo Takahashi was born the son of a foot-soldier of the Shogunate, in 1854, in the north-eastern part of Japan. In spite of the inadequate school system he grew up a brilliant student in one of the private schools, and later was recognized by a well-known scholar in Tokio City. This scholar invited Korekiyo Takahashi to Tokio and made arrangements for his studying English. He mastered the English language at the age of thirteen.

In the year 1867, Van Reed, Dutch merchant and Japanese scholar, made all the arrangements for Takahashi to go to America, and he sailed on the Pacific Mail Company ship "Colorado" on August 24th. This Dutchman, Van Reed, was known in Japan as a merchant at that time, and he was first organizer of Japanese immigration to America. Reed had parents in Oakland, California, and Takahashi was sent to the old Reed house as a student. As soon as he arrived in the Reed home, they used him for kitchen cleaning, messenger boy and other work, and he didn't have any opportunity to study. The thirteen year old Takahashi made indignant protests against such treatment and demanded that he should have enough time for

studying, and he didn't work for several days.

Finally the Reed family sent Takahashi to Mr. Brown, a son of the Minister to China. Young Brown owned a store in San Francisco and hired a Chinese cook and an Irish couple. The duties of Takahashi were to help in the dining room and kitchen mornings and afternoons. He devoted his rest time for studying English. A few months later the Irish couple quit the job for some reason and Brown asked Takahashi to take their place in looking after the cattle house. Takahashi used to ride a horse when he went for his English lessons in Japan. He liked it very much so he asked Brown for permission to ride if he worked in the cattle house. Brown granted his wish and young Takahashi had much fun riding horses.

Brown had a close friend named Captain Roger in San Leandro. Roger and his daughter frequently visited Brown. One day Roger asked Takahashi to teach English to his house boy Hobei, a Japanese. Every Sunday Takashi rode a horse to Roger's house in San Leandro. Thirteen-year old Takahashi became teacher to the twentyfive year old Hobei. Miss Roger helped them in their lessons and made tea and cake for them.

Takahashi worked in Brown's house for almost two years and had no trouble. One Sunday he made his usual trip to San

Leandro stopping at Alameda to drink water. The water was so clean and cold that many people stopped at this particular place to drink water. While he was drinking he found a pocket book which contained several stocks of a gold mining company. He took them home and asked Brown what to do with them. Brown looked at the stocks and said that they were worth \$3,000. At that time any immigrant who made \$3,000 was considered a successful person and returned to his home country.

The next day Takahashi started to go to the nearest police station in San Francisco to report as Brown told him to do. A Chinese cook named Fee in the same house came out and told Takahashi that he was going to San Francisco also. On their way to Frisco Fee tried to persuade Takahashi not to report his find to the police. Fee said that he knew of a stock exchange store in Frisco where he could cash the stocks and they could each have half of the money in current value. Takahashi was too young and honest to do a dirty job. He turned in the stocks to the police and got a receipt for the stocks.

After that Fee had a very antagonistic attitude toward Takahashi and finally Takahashi decided to kill Fee and follow the old Japanese custom by committing harakiri. He wanted to use a short sword which was given him by his father who told him that if he should commit a dishonorable act abroad he was to commit harakiri with the sword. Before he took action he

went to say good-bye to Brown and told them all about his intentions. Mrs. Brown called him into a room and told Takahashi how silly such an act would be and persuaded him to abandon the idea. Then Takahashi told her that he wanted to go back to Japan. Mrs. Brown said "You can't do that" and showed him a paper which stated that Takahashi was given to the Reed family under a three-year contract. In other words Takahashi was sold to Reed as a slave and Brown was keeping him until the three years were up. The paper carried his signature which he placed there when he left Japan. The next day he went to a San Francisco attorney's office and told about his having been sold as a slave. The attorney said that the slave act was abolished and no one had a right to keep any other person under that law. Then Takahashi sailed for Japan.

Now Takahashi is eighty-one years old and has a very strong influence in the political field of Japan. Once he was premier of the cabinet and he is at present holding the Finance Minister's chair.

The informant was a Japanese housewife and business woman, (cleaning and pressing), aged about 45, the mother of six children ranging in ages from about fifteen to twenty-five, including two girls and four boys. The children were all born in Japan. The husband was English, but at one time a naturalized Japanese citizen and, finally, a naturalized American citizen.

Mrs. K. comes of Japanese samurai (knight) stock, is now impoverished and living in a small town. Mr. L. went to Japan in young manhood as newspaperman. He comes of rather good social class in England, his elder brother being a canon in the Church of England, younger brother a professional man of some sort (doctor or lawyer) and some family relations are persons of title.

Mrs. K.'s family being of samurai stock, had the prevailing anti-foreign prejudice and opposed her marriage with Mr. K. After much difficulty the marriage took place but only on the condition that he should become naturalized a Japanese subject, and be adopted into the wife's family, assuming the Japanese family surname. This procedure was followed, although not entirely with good grace on the husband's part.

There followed some fifteen years in Japan, during which time Mr. K. gave up his newspaper work and became a teacher

of English in the Japanese government school. Six children were born, and apparently were brought up very much as ordinary Japanese children, those reaching school age being sent to Japanese schools, not to foreign schools, as is the usual case of Eurasian children whose parents are legally married or openly co-habiting. The children were also given Japanese names instead of foreign names usual among Eurasians.

The position of naturalized Japanese, and adopted son of a Japanese family, and father of six children who seemed destined to become identified with the mass of the Japanese population, apparently became increasingly distasteful to Mr. K.; gradually he increased his efforts to turn the course of his life and family toward the foreign side, but was met with bitter opposition not only from Mrs. K., but also from her parents who were and fully in a legal position to veto any action of Mr. K., even to prevent his leaving Japan. Several years of very painful friction ensued at the end of which Mr. K. finally was able to leave Japan with his wife and children and come to America. Mrs. K. was still strongly and decidedly vocal in her opposition to this move. Her main efforts centered in keeping the children strictly Japanese and preventing her husband from escaping from his Japanese citizenship.

The family on arrival in America (some 13 years ago) encountered financial embarrassment and lack of employment; Mr. K. was finally obliged to become an agricultural laborer (fruit picker) to support his family. Having never done manual labor, his strength was not sufficient for his work, and he was obliged to give it up. While attending a bookkeeping school he chanced to note a newspaper advertisement of a tourist agency mentioning a world cruise. Communicating with the agency, and mentioning his experience of Japan and knowledge of the Japanese language, he was happily given employment as a cruise conductor and guide. He has continued in this line with intervals of unemployment up to the present time, making many trips around the world on these cruises and between time acting as guide to personally conducted tourist parties in America and Europe. His income, during most of this period, ranged around \$200 a month, plus travelling expenses.

His unemployment dates from about four years ago. Increasing age and increasing ill-nature probably contributing to the failure of the tourist agencies to avail themselves of his services. His unemployment caused some financial embarrassment to the family, and his wife invested some of their savings, and some funds obtained from Mr. K.'s family in England, in the purchase of an already existing cleaning and pressing business. During the past several years, Mrs. K.

has given practically all of her time and energy to this business, spending habitually some sixteen to eighteen hours a day in this shop. In this she is assisted by one of her sons, a boy now of some twenty years.

To revert to the efforts of Mrs. K. to prevent the drift of her husband and children away from their Japanese culture: as was to be expected the effect of the American environment soon made itself felt on the children. One of the first steps was the adoption of or translation of their Japanese given names into English, and the abandonment of the Japanese surname, and the use of the husband's English surname. The eldest children having been exposed to Japanese culture for a longer period than the younger ones, exhibited less speed in this change. The eldest son retained his Japanese given name some ten years after arrival in America, until, in University life, he apparently encountered some social ostracism or wished to conceal his half-Japanese parentage. At this time he arbitrarily adopted an occidental given name and requested his family and friends to cease using the Japanese name. The change has proved somewhat slow as many friends, in unthinking moments, still call him by his Japanese name and sometimes are unable, at the moment, to recall his newly adopted name.

All of the children, and the father, have gradually

dropped intercourse with the Japanese community, with the exception of one son, the third. In the course of her battle to preserve the Japanese characteristics of her family, Mrs. K. has apparently fought a losing game, and has been forced to concentrate her efforts on this one son. He has foregone the university schooling, which the two older sons have enjoyed, in order to give his entire time to assisting his mother in her pressing business. He, alone of the children, continues to attend the Japanese Christian Church and to maintain friendly contacts with the Japanese community. The father continues to be increasingly vituperative against the Japanese. The other children seem to have set up a sort of defense mechanism against their feeling of inferiority (on account of their mixed race) by proclaiming an exaggerated ignorance of things Japanese, and even of members of the Japanese community whom it is quite evident they must actually know.

The bitterness of Mr. K. against the Japanese continued to grow after his coming to America on account of the attempt of the Japanese Government to exert the same guiding authority over him that it exercises over all its nationals abroad. The Japanese Associations, although ostensibly private organizations, in reality serve as Japanese sub-consulates. This control over his actions and the embarrassment on his world

cruises of having to travel under a Japanese passport under a Japanese surname different from the English name under which he was known to his employers and cruise patrons, as well as the troublesome relations with the Japanese Immigration officials and police on his visits to Japan, led him to decide to seek American citizenship. Here again he was opposed bitterly by Mrs. K., her family, the Japanese government, and the above-mentioned Japanese Association.

There were also technical difficulties encountered in the American naturalization court on account of the wording of the law. The law provides that Japanese are ineligible to American citizenship by naturalization. Mr. K., although of the white race, was a Japanese citizen. Another point that caused difficulty was the status of the six children. Ordinarily the naturalization of a father automatically confers American citizenship upon his minor children. Under this procedure the six children would become American citizens upon their father's naturalization. But in other court decisions precedents had been set that Eurasians of Oriental citizenship could not be naturalized Americans, while those Eurasians enjoying American or European citizenship could be naturalized. These decisions arose in connection with the applications for naturalization of Eurasians whose parents had never been legally married.

In the case of Mr. K.'s children the American naturalization court was confronted with these precedents which were further confused by the legal marriage and subsequent naturalization of the English father as a Japanese. After considerable delay, naturalization was extended to Mr. K. The status of the children I have been unable to ascertain exactly. Some years ago when the father was first naturalized I had the information that the court placed some restriction upon the children. However, at the present time, they make some vague claims, which they seem reluctant to discuss frankly, that they are American citizens, with all rights and privileges thereunto appertaining.

The eldest child, a daughter, retains considerable Japanese psychology although she has little contact with the Japanese community and associates mainly with Americans and other Eurasians. She is a high-school graduate and is at present employed as a stenographer in a city export firm's office. She devotes her spare time to University Extension courses in foreign languages, art and designing.

The eldest son, is now a university graduate student, having taken his master's degree in Engineering. Lack of employment has no doubt led to his decision to do graduate work and seek his doctor's degree. Excessive study has given him some eye trouble, which has become severe enough to cause him

to leave school for some months at a time.

The second son is a university undergraduate. He has spent the past vacation in a trip to Alaska as workman on a fishing vessel with a Japanese crew. His contacts with the Japanese community have not been as intimate as those of his younger brother. To the surprise of some of his friends, who had noted his tendency to seek contacts with Americans and to avoid them with Japanese, he signed on this Japanese enterprise with the explanation that he wished to regain his fluency in the Japanese language with the intention of seeking a position with some import-export firm in Japan. He is majoring in foreign trade at the University.

The second daughter, also openly expressing distaste for contacts with Japanese, has become a registered nurse and is away from home much of the time. She, of all the children, inclines most to occidental coloring but has rather more oriental features than the other children. This is sometimes quite noticeable in families of Eurasian children, those of lighter coloring and hair having the oriental physiognomy, while those of brunette color tend more to foreign cast of countenance.

The third son, as mentioned above, assists his mother in her business. He is a high-school graduate. While the other children have a fair amount of self-assertiveness, this son

seems rather shy and retiring.

The fourth son, now in high school, tends rather to the Oriental type, both in coloring and features. His personality is yet undeveloped and his eventual psychology is hard to forecast. He is studious, retiring and, being young and under the domination of his mother, shows little of the anti-Japanese bias of his father and brothers and sisters.

The language commonly spoken in the home has gradually changed from the Japanese usage prevailing on their arrival in America, to practically full English. The mother, seeking to obtain employment as a teacher in a Japanese private school, was compelled by California state law to pass an examination in English and knowledge of American constitution and customs. To further her knowledge of English for this examination she no doubt used the English language more extensively in the privacy of the home than she would otherwise have done. Ordinarily, in Japanese families living in America, the parents, more particularly the mothers, speak entirely in Japanese with their children. In the case of the K. family I have been unable to detect any use of or even recollection of Japanese words among the children, except the one studying foreign trade.

The children, in common with most Eurasians, are above the average in facial attractiveness. They tend to be darker

in coloring than most Eurasians owing to the fact that their English father is exceptionally dark for an Englishman. One daughter and one son are of normal American height; the others are slightly under the American standard, but still over the Japanese. Both the mother and father are small.

Mr. M was born in California, and his ancestral district is the Southern island of Kyushu, near the cotton manufacturing town of Kuruma. He presents an attractive, friendly appearance although his stature is too short for the size of his head. His nose is delicately formed, slightly arched, not button-nosed, and his general facial expression, especially his eyes, indicates a true sense of humor. A slightly whimsical grin, breaking into a real smile, not an eruption of dentistry, constitutes his prevailing expression while conversing.

He was taken on a trip to Kyushu by his parents while a young child and retains little impression of the visit. After high school, he entered the University and took the Commercial course for a couple of years but did not graduate. When first telling me of his university work he did not specify what course and when I asked him "Did you take that commercial course they've got up there?" he grinned rather sheepishly and admitted it. I imagine the same feeling came to him as did to me that it was both somewhat humorous and tragic that he and so many others of the second generation rush to take this very course with high hopes, only to find themselves a few years later driving a truck or shoveling fertilizers.

After leaving the university he made another trip to

Kyushu and lived partly in the country with one uncle, again with another uncle in the city mentioned above. When I broached the subject of the American-born Japanese feeling ill-at-ease in Japan in unfamiliar surroundings, he said "I didn't. I felt at home". He then explained that he had spent part of the time in town, and so had some thing to occupy his time. We got onto the subject of dance-halls, bars, cafes, their regulation by the Japanese police and the fear of the Japanese authorities that they are a breeding ground of dangerous thoughts and a cause of decay of the ancient virtues. I asked him how he spent his time every day in Japan and he admitted that tippling in these cafes and dallying with the waitresses (hostesses) took up quite a bit of his time. He seemed amused at the idea of the Japanese police that dancing and dance halls were dangerous.

I mentioned to him that I had been reading an article in the NEW OUTLOOK, written by an American-born Japanese boy, and dealing with his experiences in America, both in Boston, his birth-place and later in Seattle, and also his ideas and reactions to the Japanese in America. I told him some details given in the article on the atrocious hair-cuts, loud manners, clothes, lack of culture, social uneasiness of the "typical Jap". "Well," remarked Mr. M., "they force us to be typical Japs". "Who do you means, the Americans or Japanese?"

I asked. "The Americans", he replied. "We might have some ideas about being something else than a typical Jap, but when we try to be, they force us back. We can't get decent jobs. Any trying to act like Americans and we get a kick in the _____."

Getting back onto the subject of university life, I mentioned the remark given in a previous sketch, made to me by a young American-born Japanese who had not attended the university: that those who did, didn't care anything about studying; they just went to be able to act superior to those who didn't go. Mr. M. heard this with a grin then remarked, "Well, it doesn't take them (those who act superior after university) long to get over it. When they can't get a decent position and get back into their old clothes and begin to hit the ball, they don't feel so superior as they did when they were trying to look like Clark Gable."

Mr. M. is now driving a delivery truck for a Japanese firm.

K. S. was born in Japan in the prefecture of Okayama, in the year 1865. At the age of two, his mother passed away, and for a period of five years until his father passed away, when he was eight, he was taken care of by his grandmother. K. was placed in a monastery by his grandmother to be taken care of by the temple and here he also helped the young priests and understudies. He earned his keep, and at the same time learned his lessons. He stayed at this temple until he was fifteen, then ran away because he saw for himself no future, and he didn't want to become a priest.

He was taken in by a friend of his parents and earned his living by selling various small household articles in this small village. He worked from morning to night, mornings before the sun arose to late at night, for the customers were scarce and the profit negligible. The people looking after him took a liking to him and took him into their business as an apprentice. They were in the rice and grain business and doing only a small business, but he liked it and worked earnestly at it. These people had a daughter whom they wanted K. to marry because they had no son and heir, which necessitated K's being adopted into the family. But K. felt that it wouldn't be a good plan, because then

he would have to change his name. He was the eldest child and the only son and wanted to keep up the family of S. Of course, when he declined he had to resign, and so he left soon after.

Utilizing the experience he had gained in business, he moved to another village and bought with his savings a transfer (moving) business which he built up profitably. He was twenty-eight when he married a girl from a middle class family. At this time, news was spreading of the new country called America, where the "streets were paved with gold", where riches were to be found and opportunity abounded -- so he set sail for America (leaving his wife with a promise to send for her when he made good) from Yokohama in the late 1890's.

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K. M. was born in Yamanashi-Ken, Japan in 1885. Mr. M. was the youngest of five children, of which two were girls, and three boys. Being the youngest of a middle class family he was brought up with the greatest of love and was always well taken care of by all of the members of the family. His father was engaged in business in a large village in the Yamanashi Prefecture. His business required a great deal of time away from home, and due to that he never got really acquainted with his father. But Mr. M. was taken great care of by his grandparents who lived with them, and he always remembered them even more than his parents.

He graduated from high school when he was sixteen and entered his father's business as an apprentice. For three years he toiled earnestly but not being able to assimilate the business to the point where he liked it, he told his father of his desire to go to America. His father tried to dissuade him, but it was futile and at last he consented to let him go. He had a friend who had gone to America five years ago so he wrote him. When the letter came telling him to come, he immediately set sail, landing in San Francisco.

K. came to San Francisco in 1921. He was then 17 years old. In Japan, he had the equivalent of a high school education in America. He is above the usual height of the Japanese and his fine education has given him a rather supercilious attitude--not toward America--but toward the sort of work he has been forced to do in America.

His uncle owned a Japanese art and curio store on Market Street. K. came to this uncle expecting to work in the store and perhaps, in time, to go to the University of California. Everything had been mapped out for him. This I find is true to a great extent of every Japanese immigrant to America. There is none of the gambling, take-a-chance atmosphere about Japanese immigration. They usually know something of the place to which they are going, and the majority of them have someone on whom they can depend to help them on their way. K., as far as could be learned, had no feeling he was coming to a new strange country. He explains this by saying Japanese cities are far more Americanized than we of America can realize. This, and the fact that he speaks English, or rather spoke it well when he landed here, gave him a great advantage.

He stayed with his uncle for over a year working in his store. But he and his uncle did not get along very satisfac-

terily. The plans and the promises that had been made for him were not carried out or kept, and he grew very discontented. Instead of being allowed to go on with his education, it was expected that he would stay in the store and sell curios. This year he says was a miserable one for him in many ways. He hardly met any young people, for his uncle's family picked his friends and these were mostly the older Japanese who had been many years in America. K., though but seventeen, was better educated than most of them, and he did not agree with their views and made himself unpopular by telling them so. Though he did not say so in so many words, one of the things in which K. did not agree with the older Japanese was their fondness, almost adulation of America. He likes America, and he intends to stay here, but he is not blind to the feeling in America toward the Japanese.

I asked him if he didn't think he had a rather distorted view of Americans because he had met a rather snobbish type while selling in his uncle's store. He answered it was not then, but later when he went to work cleaning houses for Americans, that his present attitude grew. This came after he had worked for his uncle for a year. The business did not pay, and the uncle sold out. K. seized the opportunity to break away from the uncle's family and friends. He rented a room on Sutter Street, near Fillmore. He was on his own and

in a rather precarious financial condition for a Japanese boy of eighteen. But he said this was a very happy time for him. For three or four months he did nothing but go to the library and read. He read everything--fiction, philosophy, religious and scientific books. Also he wandered around San Francisco until his knowledge of this city is greater than that of the average San Franciscan who has lived here all his life. The man has none of the clannishness that is usually found in the oriental races, and it was only his uncle's stern insistence that made him stop living alone.

He joined the Japanese Y.M.C.A. and made a few friends. It was through one of these friends, when his money was running low, that he took to house cleaning for a living. The first job he held lasted one day, because the woman for whom he worked thought he was insolent, and complained to the employment office that had sent him. He says he wasn't insolent. The woman had been used to an older Japanese who jumped quickly at the first ripple of her voice. K. said he could see no reason why he should touch the floor with his forehead because he was allowed to clean rugs, wash windows, and run a vacuum cleaner. After that he found it rather hard to get a job. His uncle had washed his hands off K. and he had few friends among the older Japanese. In fact, his attitude had brought him to the place where he had no friends in San Fran-

cisco who could help him in any way. He says he used to invite his younger acquaintances to his room and tell them his troubles in the hope that they would be able to help him. Some of them were still in school and all they did was look at him with silly, sympathetic grins, and make vague promises.

Through this K. brought out a point that seems to belie my statement that the way is cleared for the Japanese immigrant. He says in the future (and he thinks there will be many Japanese immigrants to America in the future) the newcomer from Japan to our shores will not have the way cleared for him as the immigrant had in the past. This is because the American-born, American-educated Japanese is not so interested in bringing Japanese immigrants to America. That is, he is not interested to such an extent that he is willing to work and prepare a way for the newcomer. This was true of the older order of Japanese but not of the younger. K. stated that the farther away the Japanese got from the old country by education, environment, and especially birth, the less he was interested in the immigrants from the old country. I said I hadn't thought this was true of the Japanese people. He replied it was just as true of them as of any other race.

At last, on his own initiative, K. got a job, in the Emporium, packing in the basement. He worked there some months and left to go back to housecleaning, because it paid more

money. He learned how to do his work without offending his transient employer, and this time he got on well. He gradually built up a little clientele of his own and he worked steadily six days a week, eight hours a day for ten years. But the work is not to his liking and it has made him hard and bitter. He considers himself fitted for better things. In 1928 he married and, gradually, more through his wife than himself, he drew closer to his own people and their life in San Francisco. At present he is fairly contented but there is still about him the aloofness of the man who walks by himself. It is strange, but somehow he is more American than the American-born and American-educated Japanese. His lonely life in America seems to have made him so. He is sarcastic and hard, and does not hesitate to express his opinion.

He learned, during his spare time, how to run a linotype and lock up printing forms. He is a good printer but has had only chances to work short periods at the printing trade. It was while he was learning to set up copy that I met him, some years ago. He thinks he will some day start a Japanese-American newspaper along his own ideas. But at present, by a strange turn of fate he is most likely to go to work once more in his uncle's store. His uncle left San Francisco in 1922 and went to Philadelphia where he built up a good business. He died and left it to his son who is having a hard

time making the enterprise a profitable one, because he is a poor business man. The son wants K. to come to Philadelphia and help run the store. K. says if he is given an interest he will go, but not if he is put on a small salary. K. has a poor opinion of his cousin and thinks the cousin will agree to his proposition. If this happens, K. will be the boss and then he will get on well.

Mr. K. was born in Okayama-Ken, Japan in 1882. Mr. K. is a painter and paperhanger, married and has no children. He lives in San Francisco and has lived here ever since he came to the United States some thirty years ago.

Mr. K's father was twenty-five and his mother twenty when he was born. There was another boy, his brother, who was born two years later. His parents were farmers. They raised some three acres of rice, beans, wheat, potatoes, etc. on a small scale, didn't hire anyone but operated the farm themselves.

Mr. K. attended the primary school which was nearby and then quit when quite young to go to work helping his parents run the farm. His younger brother followed soon after. They were both reared by their parents without much attention because they were poor and hard-working, putting in much time on the farm. Mr. K. and his brother helped until the death of his parents. They both died young, around forty.

At that time there was much propaganda going on in Japan about the opportunities found in America. There were numbers of people spreading the talk in various villages and cities, and he fell in with the talk. He decided to come to America, at the early age of twenty-one, and leaving the farm to his younger brother, he set sail from the port of Kobe for San Francisco.

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Mr. K. a man of some sixty odd years, doing nothing special at the present time, lives in the Japanese colony in San Francisco and is a member of my temple. He was born in Futami-gun, Kami-sugi-mura, Hiroshima-Ken, Japan. He is married and lives with his wife.

Mr. K. was the eldest son in a family of six children -- five boys and one girl. There was about a difference of three years between all of them. His father was thirty-eight and his mother twenty-six when he was born. He was their first child, born after two years' marriage.

Mr. K.'s family were farmers, raising some four acres of various vegetables. The father did not work at farming. He was a secretary at the village city hall. Mr. K.'s father hired a man and a woman to work the farm and a nurse maid to look after the children and household. The mother alternated between the home and farm duties.

At seven years of age, Mr. K. started his education in the nearby church-school, since there wasn't a special school building at that time. He completed his education when he was sixteen. At that time the schools were strict and comprehensive, and it was equivalent to a high school education. After graduation, he worked as an assistant secretary at the city hall for four years until he was twenty-one. He took a

military examination then, but was not passed due to physical weakness. He quit his work at the city hall and helped work the farm. At twenty-six he married a girl of eighteen years from another village but the same prefecture. They worked together at farming. When he was twenty-eight, a boy was born to them; at thirty-two another boy; at thirty-four, still another. When he was thirty-six, hearing of the opportunities in America, he set sail for that country alone, promising to call his family when he got settled in the new land.

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Bishop I. was born in Hiroshima-ken, Japan. He is approximately 35 years of age. He is married to a quaint little woman of about 30 years. They were married at an elaborate ceremony three years ago, with all the high personages of the Japanese population attending. She had come from Japan as a student and her guardians, an old couple (her uncle and aunt) wanted her to marry the priest of their church. The Bishop has been in the country five years. They now have two children: a boy two years and a half old, and a girl a year old. They expect another next spring.

He was born in Hiroshima-Ken, Japan. His family was quite well-to-do. There were seven children, of which four were boys and three girls. At the present time only one sister and one brother are living; his mother, who is eighty years of age, is also living. He was the youngest boy. His brother is at present Archbishop of the Nichiren Sect of the Buddhist Church in Tokio, Japan. Bishop I. was quite outstanding in school and during his primary and grammar school days he was an honor student. After graduation from high school, he wished to attend a college in Tokio, but was refused support from his father, because of family reasons. But he persisted, and so his mother accompanied him to Tokio

and enrolled him at the Waseda University. His father's disapproval left him without adequate funds, but he managed to make that up by teaching in his spare moments.

After losing a year because of a stomach ailment, he graduated with a degree. He majored in Economics for additional years, and received his M.Sc. degree. He also attended a theological seminary and received a diploma. Bishop I. then entered a monastery and studied. When twenty years of age he was elected secretary of the national conference of his sect. At twenty-five years of age he was rated a "Gonsoku" title. There are twenty titles in all, from the Archbishop down, and that title was sixth from the top. He was the youngest "Gonsoku" titled priest in all Japan and the first, at so young an age. The average was between forty and fifty years of age. He toured Japan many times to lecture and twice was ordered to Taiwan (Formosa) to establish a church among the Formosans.

As representative of the Honmon Hokke Nichiren Sect, he went to Taiwan as Missionary Extraordinary. Bishop I. toured Taiwan seven times, giving some two hundred sixty lectures. The distance from one end of Taiwan to the other by train is one day and one night, a thirty-six hour ride. His mission concluded, he returned to Japan, to Tokyo, to enlist in the Army. He was called by the military office for drill

and training. He trained for ten months in the Cavalry-Artillery Division of the Army. He graduated from the military college and received the rank of third lieutenant. The service is compulsory, and he doesn't know when he will be drafted again.

A year later he was promoted in rank again to Sogun--one below Bishop. That year he was sent by the office of the Board of Education of the government on a tour of all Japan, giving lectures on the revival of national character and patriotism. The next year he was promoted to the office of Bishop.

Bishop I. was sent by the Archbishop as Missionary Extraordinary (special mission) to North America to inspect and to find a field to spread the Nichiren Buddhist doctrine. He left Yokohama on the M.S. Chichibu Maru, arriving in San Francisco. After a few months' tour of the Central California vicinity he went to Seattle and the Northwest and later up through Canada and the East.

He established and helped establish churches in the form of branch temples, at centers of Japanese population. Bishop I wanted to set up a head temple in San Francisco, and his wishes were realized when members got enough subscriptions to buy a \$11,500 edifice on Pine Street. With some \$5,000 spent on improvements it was transformed into a Buddhist temple, and

letters of incorporation from the State of California January first, 1930. From that time on Bishop I. has established branch temples throughout California, wherever there are many Japanese living, but mainly in Northern California.

Bishop I. attended the World Fellowship Convention of Religious Groups (representing the Archbishop of Tokyo) held at Chicago, Illinois. He is also the author of many books and pamphlets on religious subjects.

He expects to return to Japan when the Nichiren Churches get to functioning smoothly, possibly in a couple of years. I am the secretary and assistant priest under him and was ordained under his tutoring, receiving from that the distinction of being the first and only second-generation priest in North America.

Believe it or not, every member of the editorial staff of "The Japanese-American News" -- with the exception of one-- lays claim to having been born in the United States. The one exception is H.K. who first saw light at Nagasaki, in the southern part of Japan in 1906.

"My father was a Methodist minister and I was one of a family of five," he said. "I finished my high school education twelve years ago, and then worked for three years, as a wireless telegraph operator, for the Kokusai line between Shanghai and Yokohama.

"Then I decided to come to the United States for further education and on arrival here I entered the liberal arts course at the University of Southern California. I finished my four years in 1933. I next took up political science at the University of California at Berkeley and am now studying part of time there while working here on the paper.

"On first entering the University I was surprised at the system of co-education. I thought it very wonderful. I never saw anything like it in Japan. In Japan we are very dignified and have separate education. I was also greatly struck by the football team at the University and the importance which was attached to it.

"I felt more at home in the private institution at Los

Angeles than at the state university. It was more sociable and had wider international groups. I was very keen in the study of internationalism. The state university on the other hand is very nationalistic. I think any foreign student would like better the educational system of the private institution than that given in the state institution for he would feel more at home there--he would not feel so much as a foreigner.

"In 1928 the outside conditions were very good. Although then I was not fully familiar with the customs here I did not have any trouble finding a job. Ever since then, however, it has been getting harder and harder. Getting a job has become more difficult, and it means more work than before for less money.

"My first job was in a grocery store at Los Angeles where I worked during the summer vacation. Later I got a job teaching the Japanese language in school. I continued at that until I graduated.

"As I have already said, the depressions has meant more work for less money. Most of the Japanese here stick to the farm, but those who have a store and family have suffered very much. It has become very difficult for a Japanese to get a job.

"When a Japanese has children of school age, he tries

to give them a good grammar and high school education. In San Francisco the practice usually is not to give a strictly Japanese education until after study in the American school has been completed.

"The Japanese realize that President Roosevelt has put up a good fight against the depression. But in my opinion there are some contradictions in his policies. The administration has tried to restrict production and distribution. The heavy tariff and the increase in the price of production must naturally affect the foreign trade of the country. Foreign goods can come in here at prices against which American producers cannot compete. At the same time, the high cost of production here makes it impossible for American manufacturers to compete for the trade of foreign countries. The return of prosperity depends not only on the domestic policy but also the foreign policy and the high tariff retards the latter. No domestic policy in itself can bring a return of prosperity. Any general policy must be international, and not merely national in its scope. With the exception of cotton, silk, and the tea business, every line has been decreasing since about the year 1927.

"Another factor in the return of prosperity is the stabilisation of currency. Foreign trade cannot be adjusted without this. The silver policy of the United States will

make China bankrupt and, therefore, will kill your trade with that country. One of the first essentials is this stabilisation of money. Recent changes cannot be otherwise than bad for trade.

"Japanese laundries are about the only industries around here which observe the New Deal. They all adhere to the code, both as to hours and wages. As a result, they are all in pretty bad shape. None of them are making the money they formerly made.

"The principal problems of the Japanese in this country are the immigration laws and the land problem. They are the two big problems. They have caused bad feeling among the Japanese. The Japanese naturally did not like the idea of being discriminated against. These measures proved a very good weapon for the Japanese militarists. It was a good excuse for that party to preach militarist propaganda. It has led to compulsory training, since 1923, in all the high schools and universities. That compulsory training was a direct result of the anti-Japanese legislation here. The idea of the Army party was to get the military spirit into the minds of the young ones. The Japanese Foreign Office was very much interested in the same question, and the Japanese, as a result, have been very strong since 1928. China had a revolution in 1927, and when Baron Tanaka became prime

minister of Japan, he sent an expedition to Shantung peninsula in the midst of the revolution. The Japanese people in general did not like him, nor did they approve of that expedition. These facts led to a military crisis. The expedition, in fact, was as unpopular in Japan as it was in China. Japanese objected to the expense, and the expedition was recalled the same year. Since 1928, however, the anti-Japanese movement has become very strong in China and this led to further trouble in 1931. The Japanese military group easily controlled public opinion. All the propaganda in the newspapers was in favor of the military party and that finally led to the attack on Shanghai. The military group, however, is now quieting down and it is not as powerful as it was. The Japanese people do not like foreign warfare. Personally I do not think that at present there is any great problem between the United States and Japan.

"Some of the Japanese papers made an issue of the proposed American naval manoeuvres off Alaska, but they are only the jingoists. The representative papers know that any country has a perfect right to hold any manoeuvres it desires in its own territory.

"But to return to the land question. The Japanese here represent a majority of the growers. The Americans are the shippers. I cannot see why the Japanese should not have the

right to use the land for commercial agricultural purposes.

"I think the exchange of the cultural elements--students and professors--between Japan and the United States would be a good idea in seeking to further friendly feelings between the two countries. Something on the line of the Rhodes Scholarships by which England and America make exchanges might be feasible. The Japanese Government, I feel sure, would support such an exchange, for it would undoubtedly lead to a better and fuller understanding of each other with consequent mutual benefits."

P.K. is a student of the University. Her family lives in San Luis Obispo County, but she is self-supporting. P. is twenty years old and a Buddhist. She seems to have a happy disposition and is, I imagine, a good student. She says that the old people try to keep the knowledge of hard times away from the children because they ought to enjoy life. The people in her little community are truck gardeners. They have what may be considered the richest land in the country, for they pay rent as high as 75 dollars an acre a year. There are both Christians and Buddhists there. They seem to mix very freely, and there does not seem to be any social distinction between them. I asked her about the University. She said that the Christians far outnumber the Buddhists, and are for the most part from the East Bay.

P. says that she thinks that the Buddhists keep the old customs much more than the Christians. In her family, they always have their tea served in the ceremonial manner, and they also use Japanese flower arrangement. She says that the old fold believe in bringing the younger generation up with many of the Japanese customs, and they are always telling them to be good Japanese.

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The Buddhist and Christian girls mix quite freely on the Campus. P.'s best friend is a Christian. The Buddhists live,

evidently, a more carefree life. They are not troubled by the thoughts of the after-life as the Christians are. She knows a woman who has been sick in the hospital for three years now with cancer. Often a Salvation Army group comes to sing outside her window. They sing Christian hymns. The woman says that she understands them, now.

P. is going in for nursing here. She says that there is a great need for nurses among the Japanese in California. They are ignorant of cleanliness, and need someone to help with child births and other problems. She is lucky to have an opening. She said that she thought that there were more openings for Japanese girls who went to college, than for Japanese boys. There are altogether too many Japanese lawyers and professional men with no place to practice their profession.

Don't know what it is
missing

M. H. was born in Wakayama-ken, Japan in 1898. He is the youngest of a family of three, and the only one of his family in America at present. Mr. H. was born of a poor family of the farming class, and his early childhood was one of extreme hardship and poverty. His early childhood was the same life as that of the majority of children of Japan belonging to the poor class. He attended the school in the village, walking miles and miles, and when the weather was bad endured hardship, because sometimes there was snow and the way was through mud and lonely stretches. Although the parents were poor, they managed to somehow send the three children to school, because the Japanese lay great stress on education.

H. finished school -- the equivalent of high school-- and was sent to a commercial school in Tokyo. Upon graduation he was asked by his parents if he wanted to go to America and enter the wholesale flower business because a relative of the H's operated a flourishing floral nursery in California. H. took the gamble and left for America, the parents following two years later. H. found life and work in America a lot different, but he has succeeded and is engaged in business at the present time in San Francisco.

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When I was small I could always tell Etas by their smell, for they always worked at jobs that Japanese disliked. They were grave yard diggers, undertakers, dog catcher, slaughter house workers, tannery workers and fur dealers.

Etas came first from Korea and China, but could find no work so they had to do the work others refused. As a result they were outcasts and lived together in one part of the town or city and married only among themselves. Of course in Japan when a marriage takes place the history of the bride and groom is examined by the parents. If one is found to be an Eta, the marriage is not allowed, with the result that they are forced to marry their own kind.

Eta means dirty in Japanese. The Etas were very much like the Jews and were very saving and spent very little, so Eta colonies were very rich.

In Japan if you held up four fingers and said "He is this", it meant he was an Eta. It signified the Eta's working with four legged animals in their various occupations such as slaughter houses, dog catchers, dead horse removers and animal skimmers.

In 1867 when the Daimyo returned and the Emperor became the sole ruler, the Eta scattered all over Japan so people

would not know they were Etas and found work much the same as the rest of the Japanese. They also went to the public schools and became soldiers. Fifteen or twenty years after this time they were forgotten and not much known of them for they were assimilated with the rest of the Japanese.

Today in Osaka there is a large population of about 20,000 Eta living in one part of the city called Nishi hama cho. They carry on the same kind of work as their forefathers did, and this part of town stinks just like your butcher town.

The Eta did not leave Japan because they were not educated and knew nothing of other countries. They first immigrated to the Hawaiian Islands about 1900 to 1910, and then came to the United States. There are only a few and it is difficult to tell them from the rest of the Japanese, for they do not mention that they are Eta.

Tsurumi, Japan (between Tokyo and Yokohama,) September 4, 1923. On Saturday the first, about two minutes before noon this district was violently shaken by a terrific shock of earthquake. All communications were broken at once -- trains, electric cars, telegraph, telephone, mail, electric light, and the cable communication from Yokohama also, we hear. It is some six or seven miles to the steamer docks at Yokohama. I do not know how conditions are, but I will try to get there on foot, and see if I can send this news by some vessel.

The earthquake was followed by fires in Yokohama and in Tokyo, both cities are in ruins, and great loss of life is reported. Here, fortunately, no fire has broken out, and though there were many houses wrecked by the quake, and some loss of life, it has not been so great as elsewhere; especially where the population is denser in and around the two big cities.

At the time of the first great shock of the quake, I was on an electric train from Yokohama which was pulling into Tokyo Station. I had to walk back home to Tsurumi, some fifteen miles. My wife and two little boys were at home. Our house, having a solid concrete foundation, did not collapse,

though it rocked violently, and was badly damaged. The road in front of our house, a filled-in incline, heaved up and down

as my wife and boys were fleeing from the house. There are great rents in the road now.

With our Japanese neighbors, we slept out of doors for two nights in the open lots, while the quakes continued. Fortunately the weather is now warm, but rain came the second night and I had to gather planks hastily for a roof over us. We feared to be in the house, not knowing what to expect. But as the earth-quake shocks have lessened considerably we are now indoors, and are accommodating some of our Japanese neighbors whose houses have been completely wrecked.

Smoke is still rising from the ruins of the two big cities; Tokyo, to the north, and Yokohama, to the south of us.

No newspapers appear, and there are all sorts of rumors afloat. Aeroplanes fly overhead, and at night we see the beams of search-lights from warships which have come up the Tokyo Bay, probably from the Yokosuka Naval base, to land Marines, or take on refugees. A troop of cavalry passed through on the way to Yokohama; and an engineer corps has come down the railway with repair apparatus. It is said that steam communication maybe restored soon.

A Japanese friend from Ikaho, in the interior about 100 miles away, started from home just after the shock (it was slight there) to come to Tokyo to look for friends and for us. He had to walk some 30 or 40 miles of the way.

He stayed here over last night and has gone on to Tokyo.

P.S. Got to the outskirts of Yokohama with this, but the conditions are such that it was dangerous to attempt to go further, so came back. The postmaster says he will try to get this through to a steamer for me someday or other.

After the first violent quake several severe shocks came quickly. And what followed defies description. Even what I witnessed was terrible, as I made my way home from Tokyo. People were rushing into the streets. Many gathered their belongings in piles, outside, hoping to find some way to get them carted to safety. Others frantically made off with their children carrying bundles on their backs. Houses collapsed, occupants were crushed underneath. In some cases people were trapped in the ruins alive. Fallen poles and tangled wires; match-box like houses crowded together, overturned charcoal fires for the midday meal was being prepared in many homes. Broken water mains, helpless fire apparatus, narrow streets and dense population added to confusion. No large parks--or very few, these were and not large enough--to afford refuge. Crowds fleeing one way jammed against crowds fleeing another direction. Bridges over rivers and canals were broken or were too narrow to accommodate passage of the swarms of refugees. The panic was indescribably. Screams increased confusion. Many

were trodden to death. As the fires spread the heat caused the wind to blow in from all around, and soon the greater part of Tokyo and Yokohama was an enormous holocaust. Soldiers, police and firemen, tried to arrest the progress of the flames by dynamiting buildings, but not much was accomplished thus as the fire spread so rapidly. By evening the fire was raging and by morning there was left the stillness of death and smoldering ashes.

Three-quarters of Tokyo had been destroyed. Seven or eight of the most thickly populated wards of the city, within 24 hours had been reduced to a desert. Sixty or seventy thousand lives were shuffled out. Almost the whole of Yokohama was burnt up. Twenty or thirty thousand lives is said to be the toll there.

The country about and the smaller towns and villages have suffered proportionately. Besides the quake damage and the fires, landslides and tidal waves have devastated the coast. Fast trains on the main line of railway to the southward were wrecked and many lives were lost.

Martial law has been proclaimed, and food rationing has begun; we get plenty such as it is, and are very thankful considering what others have suffered.

We are thankful too for our escape, especially as we might have been in the midst of the worst of the disaster. That day my wife, had expected to take the boys to a seabeach beyond Yokohama, but something caused her to stay at home.

Having business in Yokohama, I hurried up there, and was on the steamer wharf and at the Post Office about an hour before the quake. These places were wrecked and many lives were lost. When I had completed my business in Yokohama I hurried to Tokyo, and was on the train pulling in to the Central Station when the first violent shock came. This station was solidly built to resist earthquake and so was little damaged. I stood in the big square in front of the station for sometime waiting for the shocks to subside before starting the tramp home with the crowds of fleeing people.

The modern ferro-concrete buildings in the newer part of Tokyo extending west from the Central Railway Station, did not collapse, though badly damaged, and the wide yards of the Railway Department on one side, and the grounds of the Imperial Palace on another, protected this district from the fires.

Household goods and merchandise carried into the streets preparatory to expected removal, increased the danger. At first people did not realize the immediateness of the fire danger. But soon the fires that had broken out in many places at once spread far and wide and the stuff in the middle of the streets made it easier for the flames to jump across the streets. Lack of vehicles and lack of space for

moving made it impossible to get the streets cleared. Some people sought refuge under the stone arches of the elevated railway, or up on the platforms or tracks above. But the heat became so intense that they perished there.

A couple of rivers and many canals run through parts of the big cities of Tokyo and Yokohama. Merchandise barges on which the boatmen and their families live ply back and forth. Many people sought refuge in these boats. However the boats proved to be firetraps, for the fires became tremendous. The boats and their contents simply afforded the flames speedy transit to the other side. In this way the flames reached the great open space in the north east part of the city to which some 33,000 people had fled with their belongings. It had been occupied by some old government buildings which had been torn down to be rebuilt. The refugees never thought of the fires reaching there.

From even the worst of conflagrations experienced in Tokyo in recent times--and there have been some extensive ones--this great open space would have been a safe refuge. But the magnitude of this sea of flames could only be likened to the terror of forest or prairie fire in America. By night the smoke and flames had come from all around, smothering and scorching. The piles of household goods furnished fuel for the cremation.

It was not for some days that the tragedy in all its horror became known, for there were very few survivors to give any details. It is said that frantic cries for help and frenzied prayers and shrieks rose above the noise of the flames. The mass of fire was around on every side, having jumped the Sumida River and all intervening vacant space. Burning cinders came flying over the whole enclosure, setting fire to everything combustible, and the heaps of goods began to blaze. The screams and cries became subdued, but, as one survivor relates, the great multitude rose up and sank down with a terrible groan three times before sinking to rise no more. The few that were found alive, some but half so, were saved by being buried under those who perished. The writer knew of one such case.

The chief of police of this ward of the city and 80 of his men lost their lives in the disaster. Remains of bodies of the police were found around the outskirts of the crowd. They had been trying to find some way of escape for the people.

For two or three days there was dreadful confusion and anarchy. The police were insufficient in number for the conditions, and it was some time before the military police got everything under proper control. The lawless element got out of hand; robbery and murder were reported. Then the

young men's societies, which are a feature of Japanese community life, took the part of volunteer vigilantes, to protect the people. They were, however, ~~xxxxxixixi~~ often influenced by false reports, and became dangerous, especially to Koreans, Chinese and other foreigners. It was reported that Koreans and others, were murdered, sometimes with great cruelty. Besides, wild rumors that another violent quake was coming soon, and other frightening reports were circulated and caused further panic among the people. Then the authorities began to scatter warnings by airplane all over the district, threatening dire punishment to any guilty of maltreating foreigners or spreading alarmist reports. (The writer has one of these leaflets as a souvenir.)

After a few days things began to settle down. Wooden barracks under police supervision were put up for refugees who had not gone to relatives and friends in the country. And plans for reconstruction began to be considered. A company of about ~~552~~ 60 Korean laborers were camped in the hills some distance from our house. A corps of the vigilantes of our neighborhood, having the idea that these Koreans were likely take advantage of the confusion to do mischief, were contemplating making an attack on them. I spoke to some of them with whom I was acquainted and reminded them of the Japanese inhabitants of Nicolaevsk in Eastern Siberia who had been

masacred not long before, because of a false rumor against them which had been circulated among the Russians of that town. They desisted from their proposed attack, and the next day some police went up into the hills and fetched the Koreans down to a barracks which had been erected for them on the other side of the town.

At the first we had only candles, and had to be content with charcoal fire for cooking. We got plenty of rice but it was the poorest quality, and Japanese flour and coarse brown sugar. But we were supplied with fresh milk all the time. Later we got bread, stale butter, but also fresh fish, some fresh fruit and vegetables. We are very thankful to have fared so well.

A certain prominent agnostic put into one of the Tokyo English papers as soon as it began getting out a regular edition again, a challenge of faith in God. How can one continue to believe in God after such a tragedy? he said. To which someone answered that, as the Apostle Paul put it, if men turn from the true God to false gods, and professing to be wise become fools--foolish enough to tolerate firetrap cities, what else can be expected?

A few days after the first day of the earthquake, I went with a Japanese friend to Tokyo from Tsurumi. We had to walk ~~not~~ three miles up the railway track to find a train. The track had not yet been repaired beyond that point, and only one track was in use. It was not too firm everywhere along its course from the outskirts of Tokyo. We had heard that a freight train would be

run two or three times a day as far as the track had been repaired and reballasted, for the accomodation of refugees or people seeking friends and relatives. No fare was charged. But you had to get on as best you could at your own risk.

The train consisted of open box cars. When we got to the train it was already crowded, but we managed to squeeze into one of the boxcars (the sort that are open at the top). It was very hot weather and the sun beat down fiercely. I had taken an umbrella, and when I put it up, for my friend and myself, a few other heads crowded in under it too. We had to wait an hour until the train started. Everybody was standing up. It reminded one of the pictures of the first railway trains in England, only this was much more uncomfortable. The train stopped several times on the way, not only for accomodation of passengers, but because the roadbed needed reblasting to keep the train level. The roadbed had been thoroughly wrecked by the quake shock. And wherever the ground had been at all deeply filled in, the wreck of the roadbed was complete. Rails and ties sometimes were left hanging over a chasm. One train that ran along the shore on a cliff was thrown into the sea at the time of the first great shock, and many lives were lost there.

At length we reached the southern outskirts of Tokyo; the train went no farther. We had to walk across the city, and on the north west side we came to the line of railway running to the west

coast. A refugee train of open box freight cars was being run out into the country. We boarded this for some miles under the same crowded conditions. The dust and heat were terrific. Much of the ruins of the great city were yet hot and smoldering. But here and there were streams of water running, from the broken water mains of the city water supply. At these spots men who had come back from the country to look up their business locations, were quenching their thirst.

We left this second train some miles out and started across the country to hunt up Japanese friends. We expected that they had fled in that direction, to find relatives there. Finally we found them safe and sound, but having lost all their property. The houses all about the country were filled with refugees. We stayed with our friends that night. We lay in rows on the mat-floors; certain rooms were for the men, and others for the women and the little children.

The next morning early we tramped back to the city with Japanese friends, who were going to look up the ruins of their pre-quake locations in order to start to clear the ground, and to construct the temporary small buildings which the government allowed at first--under rigid fire restrictions. There were no funds to do much reconstruction at the first. But since then the complete change and renovation that has taken place in Tokyo and Yokohama is very remarkable. The two cities compare very favorably now with

our western cities.

Coming to the city, I went around the ruins of the city, and saw the terrible havoc. Half burned bodies were scattered about, or floating in the canals and rivers. Police and soldiers were patrolling everywhere, and some were engaged in dynamiting ruins of old brick buildings and walls which were in danger of falling. The work of gathering the bodies for cremation, and of clearing away the debris from the streets was going on.

I found that the Imperial Hotel, a new solid structure, had withstood the quake, and that no fire had broken out in that section. It was being used by the foreigners of all nationalities as headquarters. The English and American Embassies were installed there, both embassies having been destroyed, as well as those of other nations. All refugees were registering their names at these embassies for transmission home. The only rapid communication at the first and for some time was by a wireless station at Funabashi some distance north of Tokyo, by which Hawaii could be reached under favorable conditions. The transoceanic cable station at Yokohama was reported to have been completely destroyed and most of the staff killed. This was the case with telephone and telegraph stations also, and many other public buildings, and electric power houses.

The wireless station at Funabashi was crowded with government messages and news flashes, and it was some time before lists of Am-

erican and other refugees' names were sent abroad. In the confusion some names were omitted. That was the case with the name of the writer and his family; our friends at home, seeing the lists in the papers, feared we had been lost in the disaster. Finally, my brother in the State Department at Washington sent an inquiry to the American consul at Kobe (by cable via Manil, I believe) and received word from him that we were safe. The Kobe consul made inquiries among foreign refugees who had gone by boat from Yokohama to Kobe, and found someone who knew that we had survived. My letter which the Tsurumi Postmaster managed to get onto some steamer, finally reached America, 30 days later.

A Japanese friend of mine who was secretary of the Baptist Mission in Tokyo, was in a barber shop being shaved at the time of the first shock. As the little building collapsed the barber and he fled. He was but half shaved. Later in the day, he was challenged by some of the improvised vigilantes who were armed with staves and spears. They suspected him of being a radical of some sort because of his peculiar manner of wearing his beard! Fortunately he was able to speak their ~~max~~ language, or it would

have fared badly with him. Many poor Koreans, and Chinese suffered at the hands of these over-zealous peace officers, until the military police got things under control. The regular police were quite insufficient in number under the prevailing conditions.

There were landslides at towns along the coasts, and in one

town 50x houses were carried away by a tidal wave. The Bluff at Yokohama suffered severely. The whole front of it with the houses of foreigners and well-to-do Japanese slid down onto the Motomachi shopping section of the city, causing death to a multitude of people. Then the fire swept the whole top of the Bluff, as well as the city below.

At Yokosuka, the Naval Port, (in Tokyo Bay some 35 miles toward the Pacific) there was destruction on a vast scale, and great loss of life, by quake, fire and landslides. The last occurred because of a large part of the city being built on steep hills. Quite a number of school girls were engulfed by one of these landslides. Theyx were found alive whenx they were dug out after being under the debris for two or three days. The building was crushed but not sufficient to injure them seriously since there were crevices through which air and a little light filtered in; and there was a trickling stream of water which quenched their thirst.

An oil-tank at Yokosuka exploded causing terrible havoc. Oil spread all over the water here and at Yokohama, spreading death by its burning, to many who were in the water. The Sumida river was full of corpses of people who had jumped in, or had been pushed in by crowds pressing behind them trying to escape from the fire. This was true also of some of the canals which run through Tokyo.

A large number of prominent people lost their lives. Some prince and princesses belonging to branches of the Imperial family

were killed when their villas by the sea collapsed. Some nobles, and leaders in various walks of life died in the disaster. Yokohama.

Over 20 Americans, including the Consul-General, clerks of the his wife and family, the Vice-Consul, and some old brick building, consulate were killed. The consulates of other consulates in and did not withstand the seas heads of business firms, banks, Yokohama were killed, and clubs. A number of business men prominent one club were all killed.

From our dentist, and American in Yokohama, I heard the remarkable story of his escape. His office was on the second floor of one of the older brick business buildings of Yokohama. He was busy working on the teeth of a woman patient, when the first shock came. Before they realized what had happened the whole front of the building slid forward down into the street, landing the two of them unhurt among the debris. But his two Japanese assistants who were in the rear room, were both killed, as that part of the building collapsed toward the rear.

There were multitudes of tragic calamities, as well as many remarkable deliverances.

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